1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

463 565 monial priest, who presided in all important ritual, and served as repository and teacher of sacred and traditional lore. This *tuhuna* is discussed in connection with the rites in which he functioned. There seems to have been no particular dress or insignia that distinguished *tuhuna* as a class in every day life, although they wore a special ceremonial dress at the time of rites, as did others taking part. This dress will be described in connection with these rites.

CHARACTERISTIC FEATURES OF ALL INDUSTRY

461 464 Before entering upon the detailed description of the different types of work, it may be well to summarize the main features that characterized enterprise of every kind. In the first place anyone who was employing others to do work for him was expected to feed his employees during the time of the labor, as well as to pay them. If it were a large undertaking the directors and experts and their assistants were both fed and housed during the whole time of the labor.

461 784 All work was consecrated, *tapu*, for the reason that its successful accomplishment required the shutting out of any contaminating influences. The *tapu* on workers and places of work may be compared to the prophylactic precautions of medical practice—these *tapu* in the Marquesas were to guard the product of the work from evil spiritual influences. The building of special houses for the accomplishment of all work and consecration of the precincts were to insure freedom from contaminating influences. These special houses were of different forms which are described in connection with the various enterprises. Regarded from a practical point of view they were shelters that protected the workers and their work from the elements. Before beginning work all those who were to take part had to purify themselves, to insure that no evil influences would be brought to the work. The evil influences that had to be guarded against were mostly those associated with womankind, the contamination connected with the reproductive functions of woman; and evil spirits that were supposed to associate themselves with females. Persons and things that had been associated with consecrated labor were regarded as sacred. Before such persons could return to common activities, such as eating and sexual life, they had to be relieved of the sacred influence by bathing or by a chant. And things, such as the sacred houses, that had been associated with the work had to be destroyed by burning.

461 [187] There were omens prophetic of the successful or unsuccessful accomplishment of labor, but modern informants know little about them, as omens were a part of the knowledge of *tuhuna* and were restricted to them. Especial deities presided over every type of activity. Chants and spells